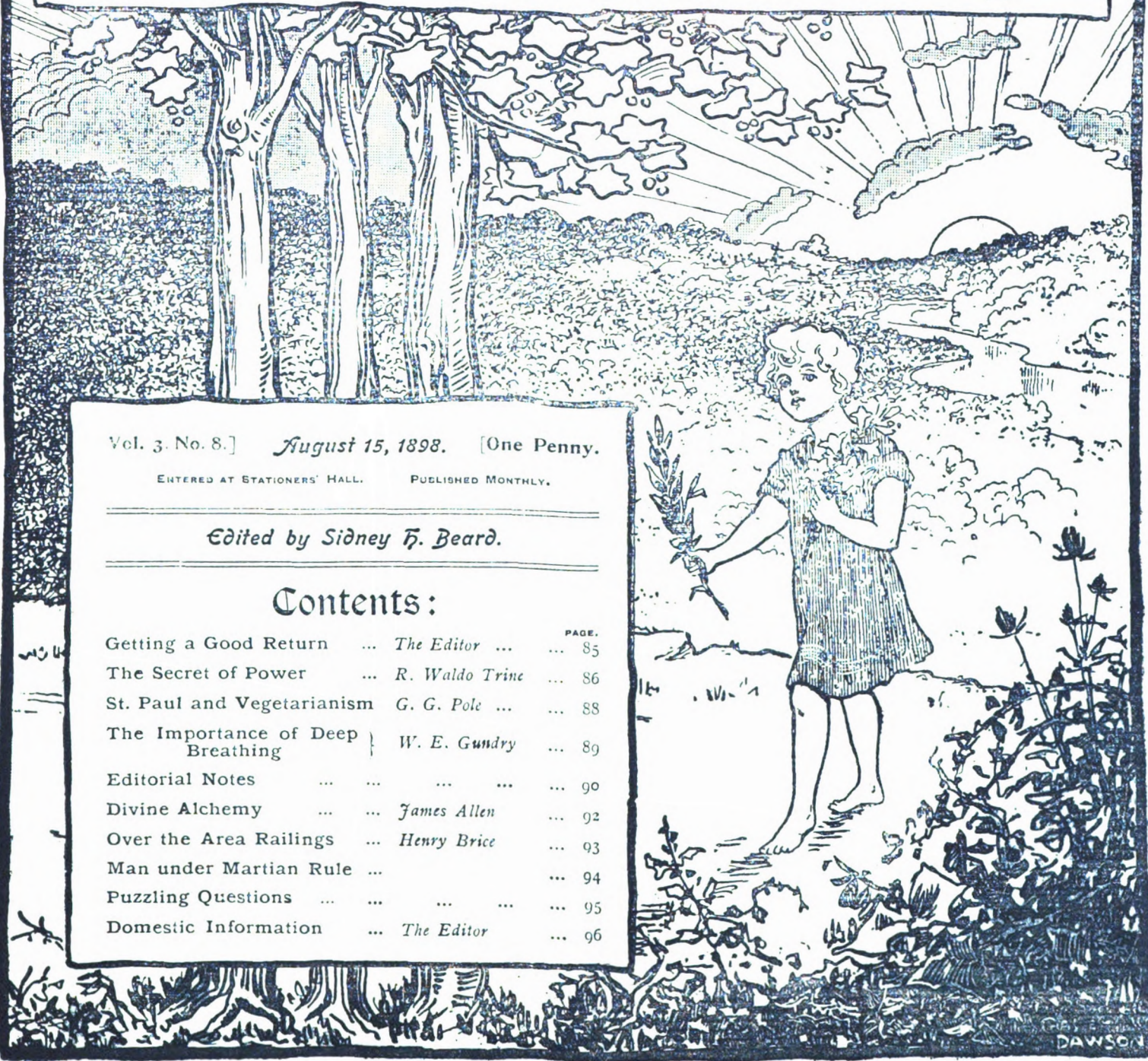


THE HERALD OF THE GOLDEN AGE.



Vol. 3. No. 8.] August 15, 1898. [One Penny.

ENTERED AT STATIONERS' HALL. PUBLISHED MONTHLY.

Edited by Sidney H. Beard.

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To hasten the coming of the Golden Age when Love and Righteousness shall reign upon Earth—by endeavouring to promote universal benevolence, by protesting against all social customs and ideas which hinder its advance, and by proclaiming obedience to the Laws of God—*physical and moral*—as the duty of all mankind, and a practical remedy for the misery and disease which afflicts Humanity.

To plead the cause of the weak, defenceless, and oppressed, and to deprecate war, tyranny, cruelty, and injustice, and all that is opposed to true Christianity.

The Members of The Order are pledged to seek the attainment of these objects by daily example and personal influence. They are divided into two classes—*Companions and Associates*—the former being abstainers from flesh, fish, and fowl, as food: the latter from flesh and fowl only.

THE MINIMUM ANNUAL SUBSCRIPTION IS TWO SHILLINGS AND SIXPENCE, WHICH ENTITLES EACH MEMBER TO RECEIVE A COPY OF THE OFFICIAL JOURNAL, AND OF ALL PAMPHLETS AND LEAFLETS WHICH ARE PUBLISHED.

The Order already has Representative Members in twenty-one Countries and Colonies, but others are wanted in all parts of the world to form Local Circles of influence and aggressive work; and kindred spirits are therefore invited to help in proclaiming Practical Truth and promoting Reform. All Members *render their services gratuitously*. It is therefore hoped that Friends will assist in circulating "The Herald" and the Official Pamphlets, and induce others to buy them. The expenditure incurred in supplying literature gratuitously to Public Reading Rooms and other Institutions, and also of sending the same to thoughtful and influential persons throughout the world, is met by the contributions of Members and Friends. The Financial Statement of receipts and payments for 1897, audited by a Chartered Accountant, will be supplied gratis on application.

A Copy of the Prospectus and Rules, and a Form of Application for Membership will be forwarded, if requested, together with any Information that may be desired.

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Editorial Announcements.

Any Member or Subscriber to The Order who does not receive a card of admission to the forthcoming Meeting in London enclosed in this issue of "The Herald" is requested to send a postcard to The Registrar, so that the omission may be rectified.

If every Reader who has derived benefit from perusing this paper, or who is in sympathy with its objects, would take it in *regularly* and induce one friend to do likewise, it would become self-supporting at once, and its influence for good would be immensely increased.

If you have any difficulty in obtaining "The Herald" from your bookseller, please send a postcard to the Editor, giving full particulars of the name and address (and if possible, also of the *Wholesale Collecting Agent*). The matter shall then be investigated and rectified, if possible. Sometimes the Agents will not take the trouble to collect a penny Magazine, as there is not much profit on it; but if you insist, *you will get it!* Messrs. W. H. Smith & Son will always supply "The Herald" to their customers if it is ordered.

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The Executive Council feel it necessary to acquaint Members and Friends with the fact that the expenditure of the Order (consisting entirely of the cost of printing and postage) for the first half of the year 1898 has largely exceeded the income, and that a considerable deficit is the result. As constant and increasing evidence of practical good being accomplished by the circulation of the Official Literature, is coming to hand every day, the Council hope that no curtailment of the effort which is being put forth will be rendered necessary, but that, on the other hand, they may be in a position to *increase* it. Missionary and propaganda work cannot be carried on without funds, however, and they therefore trust that those Friends who are sincerely interested in the work and who are in a position to unite with them in contributing to its maintenance, will do so.

At present, in addition to private individuals of influence and a large number of Editors of various journals, free copies of "The Herald" are sent every month to the following Institutions:

United Kingdom.

- The University Colleges.
- The Theological Colleges.
- The Young Men's Christian Associations.
- The Free Libraries.
- The Hydropathic Establishments.
- The Vegetarian Restaurants.
- The Turkish Baths.
- A considerable number of Mechanic's Institutes.
- Some of the Principal Working Men's Clubs.
- The Largest Young Womens Christian Associations.

America.

The Principal University and Theological Colleges.



Vol. 3.—No. 8.

[Entered at Stationers' Hall.]

August 15, 1898.

[Published Monthly.]

One Penny.

Getting a Good Return.

Most persons who expend money or labour like to get a good return for it, and in connection with the affairs of this world



they generally take good care to do so. With religious and philanthropic effort, however, the case is often very different, and a great deal of energy is put forth which yields a very meagre result.

The amount of time and labour that is expended by earnest and well-meaning souls in various types of religious activity which might almost be described as "beating the air," is lamentable when one considers how many wrongs there are waiting to be redressed, how much real reform work needs to be done, and how few there are, comparatively speaking, who are willing to deny self and to labour for the good of humanity.

A new steeple for a church, or more costly organ for a chapel, may possibly be very desirable objects, but it is very doubtful whether any one will be much the better for them, or whether the sum of human happiness will be augmented by their creation. To increase the prestige of our particular church, sect, or society, by swelling its roll of membership or providing it with a grander and more prominent building, may seem to some to be a noble ideal worthy of enthusiastic effort; but the question suggests itself—will any struggling soul or despairing fellow-creature derive any real benefit from this achievement? Many of us would probably be astonished if we were to sit down quietly for half-an-hour and think over the subject of our religious endeavour, in connection either with church or social life—considering whether the total amount of sorrow and tears in the world will really be lessened by it, or whether any lives will be made brighter.

Yet there is no need for us to spend our labour for nought, for we can obtain as good a return in connection with the effort we put forth for God and humanity, in proportion to the outlay, as we expect to get for our hard-earned shillings when we go to market. We can choose that form of work which

tends to the prevention and removal of misery and pain, and which is most calculated to promote in a practical manner the welfare and happiness of our fellow-creatures. The result depends upon the intelligence and fore-sight with which we make the expenditure. It is doubtful whether any form of altruistic endeavour is likely to yield such a good return, in the long run, as that which consists in the dissemination of practical truth which is calculated to ameliorate the condition and increase the health of the souls and bodies of our fellow-mortals—or, in other words, to make people *better*—which means *happier*. If ignorance lies at the root of the folly, selfishness, and sin of mankind—as our greatest philosophers have declared—the removal of such ignorance, and especially that type of it which is most disastrous in its effects, is a form of service which promises to yield a certain and abundant harvest. To visit a sick or diseased man and to sympathise with him in his affliction, is a beautiful and commendable act, but to publish such information as will prevent him and others from getting diseased, is obviously a more practical way of doing good to the larger number.

The young men and women in the religious organizations of our own and other lands would do well if they would make themselves acquainted with the principles and truths which underlie the great reform movements of the day, and then ask themselves the straight question—whether their present forms of Christian endeavour really do much good to anybody, and whether they might not serve God and man much more effectively if they were to link themselves on to some of these organized efforts to make Earth a little more like Heaven and a little less like Hell, instead of being satisfied with some such exercises as merely singing in the choir or attending the Bible class and the experience meeting. To join a Young Men's Christian Association is a very wise proceeding, but the cause of Christ and the amelioration of the world would be better furthered, if all young men thus associated together were to engage in some practical attempt to storm the forts of injustice, cruelty and ignorance which exist on every hand, instead of debating such subjects as "the opening of museums on Sunday," leaving real service to one or two devoted members, and spending so much of their own time as passive spectators of the struggle between good and evil.

The man of business who does not make any profession of religion, "because there is so much 'cant' about," might also

ask himself what return he will have to show for a life of worry and toil when it terminates—as it soon will. Even a substantial fortune to leave to others is but poor compensation for thirty or forty years anxious striving—especially when such striving has been so continuous as to involve starvation of soul, the crowding out of mental culture, and the gradual atrophy of the spiritual faculties and powers through disuse or want of development. “*Cui bono*”—what is the good of it—has been the question which many an anxious toiler has put to himself in the silent watches of the night, as he feels old age coming upon him. To such we would suggest the wisdom of living with a higher object in view than the mere provision for earthly necessities, important as they undoubtedly are. The daily bread must be earned, but this need not be our “life work;” we may live for a nobler purpose if we will, and make the spiritual life transcend the physical. Each of us, even the busiest, may so spend our days, that when the evening shadows gather round us we may have the satisfaction of knowing that in addition to “keeping body and soul together,” something has been attempted and something done to leave the world better than we found it and to lessen the suffering which everywhere abounds. We should then find that by our striving to attain these ideals we have unconsciously made our own fortunes, in the highest sense—by developing the altruistic spirit of unselfish ministry which finds its happiness in serving and blessing others.

There are other souls who, instead of being unduly absorbed with the anxious cares of daily life, find it difficult to kill time—the “Society” women, and those who have so little occupation that they find the Annual Bazaar quite a “God-send.” To such might be offered the advice which was given to Norman McLeod when a child. He was put out about something and said “he wished he had never been born;” his mother overheard him and said, “My bairn, *you have been born*, and if you were wise you would ask the Lord *what you were born for*.” He took the advice and became the foremost preacher in Scotland.

To the consideration of those in whose hearts these words may awaken some response, we commend the ideals which we are seeking to proclaim, and the reforms of thought and custom which we are striving to accomplish—having confidence that the more intelligently they are considered in the light of practical common-sense, the more strongly they will appeal to those who wish to spend their lives and to use their influence so as to obtain a good return, not only for themselves, but also for their fellow creatures.

The Editor.

The World's Need.

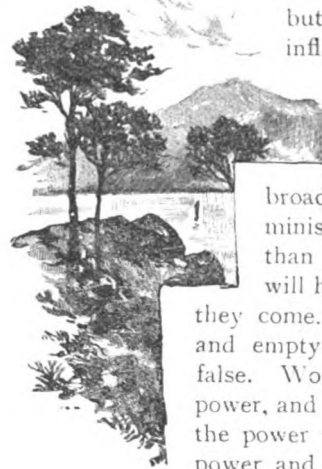
The world is weary with its pain and care,
The world is weary with its children sad
With hunger of the body and the soul.
The world is weary in a land so fair.
Where joy should reign there sorrow walks beside,
And silenced is the song by tears of grief.
The world is waiting for all guiding minds,
To lead to nobler heights all those who strive.
The world is waiting for all helpful words
To sooth, and cheer, and comfort all who mourn
Unsatisfied, amid the ills of life.
The world is waiting for all noble hearts
Which yearn with aspirations for the true.
Beloved, come! the world has need of thee;
Then, speak from thine own heart some word of peace.

Eoria.

The Secret of Power.

By Ralph Waldo Trine.

Life character is the greatest power in the world, and character it is that gives the power; for in all true power, along whatever line it may be, it is after all, *living the life* that tells. This is a great law that but few men who would have power and influence seem to recognise, or, at least, that but few seem to act on.



Are you a writer? You can never write more than you yourself are. Would you write more? Then broaden, deepen, enrich the life. Are you a minister? You can never raise men higher than you have raised yourself. Your words will have exactly the sound of the life whence they come. Hollow the life? Hollow sounding and empty will be the words, weak, ineffective, false. Would you have them go with greater power, and thus be more effective? Live the life, the power will come. Are you an orator? The power and effectiveness of your words in influencing and moving masses of men depend entirely upon

the altitude from which they are spoken. Would you have them more effective, each one filled with a living power? Then elevate the life, the power will come. Are you in the walks of private life? Then, wherever you move, there goes from you, even if there be no word spoken, a silent but effective influence of an elevating or a degrading nature. Is the life high, beautiful? Then the influences are inspiring, life-giving. Is it low, devoid of beauty? The influences then are disease laden, death dealing. The tones of your voice, the attitude of your body, the character of your face, all are determined by the life you live, all in turn influence for better or for worse all who come within your radius. And if, as one of earth's great souls has said, the only way truly to help a man, is to make him better, then the tremendous power of merely the life itself.

Why, I knew personally a young man of splendid qualities and gifts who was rapidly on the way to ruin, as the term goes, gradually losing control of himself day after day, self-respect almost gone—already the thought of taking his own life had entered his mind—who was so inspired with the mere presence and bearing of a royal-hearted young man, one who had complete mastery of himself, and therefore a young man of power, that the very sight of him as he went to and fro in his daily work was a power that called his better self to come to the front again, awakened the God nature within him, so he again set his face in the direction of the right, the true, the manly; and to-day there is no grander, stronger, more beautiful soul in all the wide country than he. Yes, there is a powerful influence that resolves itself into a service for all, in each individual, strong, pure and noble life.

And have the wonderful possibilities of what may be termed an inner or soul development ever come strongly to your notice? Perhaps not, for as yet only a few have begun to recognise under this name a certain great power that has always existed—a power that has never yet been fully understood, and so has been called by this term and by that. It is possible so to develop this soul power that, as we stand merely and talk to a person, there goes out from us a silent influence that the person cannot see or hear, but that he feels, and the influences of which he cannot escape, that as we merely go into a room in which several persons are sitting, there goes out from us a power, a silent influence that all will feel and will be influenced by, even though not a word be spoken. This has been the power

of every man, of every woman, of great and lasting influence in the world's history.

It is just beginning to come to us through a few highly illumined souls that this power can be grown, that it rests upon a great natural law that the Author of our being has instituted within us and about us. It is during the next few years that we are to see many wonderful developments along this line; for in this, as in many others, the light is just beginning to break. A few, who are far up on the heights of human development, are just beginning to catch the first few faint flushes of the dawn. Then live to your highest! This of itself will make you of great service to mankind, but without this you can never be. Naught is the difference how hard you may try; and know, even so far as your own highest interests are concerned, that *the true joy of existence comes from living to one's highest.*

This life, and this alone will bring that which I believe to be one of the greatest characteristics of a truly great man—humility; and when one says humility, he necessarily says simplicity; for the two always go hand in hand. The one is born of the other. The proud, the vain, the haughty, those striving for effect, are never counted among the world's greatest personages. The very fact of one's striving for effect of itself indicates that there is not enough in him to make him really great; while he who really is so, needs never concern himself about it, nor does he ever. I can think of no better way for one to attain to humility and simplicity than for him to have his mind off of *self* in the service of others. Vanity, that most dangerous quality, and especially for young people, is the outcome of one's always regarding self.

Mrs. Henry Ward Beecher once said that, when they lived in the part of Brooklyn known as the Heights, they could always tell when Mr. Beecher was coming in the evening, from the voices and joyous laughter of the children. All the street urchins, as well as the more well-to-do children in the vicinity, knew him, and would often wait for his coming. When they saw him in the distance they would run and gather round him, get hold of his hands, dive into those large overcoat pockets, for the nuts and good things he so often filled them with before starting for home, knowing as he did full well what was coming, tug at him to keep him with them as long as they could, he all the time laughing or running as if to get away, never too great—aye, rather let me say, great enough—to join with them in their sports.

That mysterious dignity of a man less great, therefore with less humility and simplicity, with mind always intent upon himself and his own standing, would have told him that possibly this was not just the "proper thing" to do. But even the children, street urchins as well as those well-to-do, found in this great loving soul a friend. Recall similar incidents in the almost daily life of Lincoln, and in the lives of all truly great men. All have that beautiful and ever-powerful characteristic, that simple, childlike nature.

Another most beautiful and valuable feature of this life is its effect upon one's own growth and development. There is a law which says that one can't do a kind act or a loving service to another without its bringing rich return to his own life and growth. This is an invariable law. Can I then, do a kind act or a loving service for a brother or a sister—and all are such to me because children of the same Father—why, I should be glad—aye, doubly glad of the opportunity. If I do it thus out of love, forgetful of self, for aught I know it may do me more good than the one I do it for, in its influence upon the growing of that rich, beautiful, and happy life it is mine to grow; though the joy and satisfaction resulting from it, the highest and sweetest, the keenest this life can know, are of themselves abundant rewards.

In addition to all this it scarcely ever fails that those who are thus aided by some loving service may be in a position somehow, somewhen, somewhere, either directly or indirectly, and at a time

when it may be most needed or most highly appreciated, to do in turn a kind service for him who, with never a thought of any possible return, has dealt kindly with them. So

"Cast your bread upon the waters, far and wide your treasures strew,
Scatter it with willing fingers, shout for joy to see it go!
You may think it lost for ever; but as sure as God is true,
In this life and in the other it will yet return to you."

Have you sorrow or trials that seem very heavy to bear? Then let me tell you that one of the best ways in the world to lighten and sweeten them is to lose yourself in the service of others, in helping to bear and lighten those of a fellow-being whose, perchance, are much more grievous than your own.

It is a great law of your being which says you can do this. Try it, and experience the truth for yourself, and know that, when turned in this way, sorrow is the most useful soul-refiner of which the world knows, and hence not to be shunned, but to be welcomed and rightly turned.

There comes to my mind a poor widow woman whose life would seem to have nothing in it to make it happy, but, on the other hand, cheerless and tiresome, and whose work would have been very hard had it not been for a little crippled child she dearly loved and cared for, and who was all the more precious to her on account of its helplessness. Losing herself and forgetting her own hard lot in the care of the little cripple, her whole life was made cheerful and happy, and her hard work made easy, because lightened by love and service for another. And this is but one of innumerable cases of this kind.

So you may turn your sorrows you may lighten your burdens, by helping to bear the burdens, if not of a crippled child, then of a brother or a sister who in another sense may be crippled, or who may become so but for your timely service. You can find them all about you; never pass one by.

By building upon this principle, the poor may thus live as grandly and as happily as the rich, those in humble and lowly walks of life as grandly and as happily as those in what seem to be more exalted stations. Recognising the truth, as we certainly must by this time, that one is *truly* great only in so far as this is made the fundamental principle of his life, it becomes evident that that longing for greatness for its and for one's own sake falls away, and none but a diseased mind cares for it; for no sooner is it grasped than, as a bubble, it bursts, because it is not the true, the permanent, but the false, the transient. On the other hand, he who forgetting self and this kind of greatness, falsely so called, in the service of his fellow men, by this very fact puts himself on the right track, the only track for the true, the genuine; and in what degree it will come to him depends entirely upon his adherence to the law.

And do you know the influence of this life in the moulding of the features, that it gives the highest beauty that can dwell there, the beauty that comes from within—the *soul beauty*, so often found in the paintings of the old masters. *True beauty must come, must be grown, from within.* That outward veneering, which is so prevalent, can never be even a poor imitation of this type of the true, the genuine. To appreciate fully the truth of this, it is but necessary to look for a moment at that beautiful picture by Sant, "The Soul's Awakening;" a face that looks more beautiful each time one looks at it, and that one never tires of looking at, and compare with it the fractional parts of apothecary shops we see now and then—or so often, to speak more truly—on the streets. A face of this higher type carries with it a benediction wherever it goes.

A beautiful little incident came to my notice not long ago. It was a very hot and dusty day. The passengers on the train were weary and tired. The time seemed long and the journey cheerless. A lady with a face that carries a benediction to all who see her, entered the car with a little girl, also of that type of beauty which comes from within, and with a voice musical, sweet, and sparkling, such as also comes from this source.

The child, when they were seated, had no sooner spoken a few words before she began to enlist the attention of her fellow passengers. She began playing peek-a-boo with a staid and dignified old gentleman in the seat behind her. He at first looked at her over his spectacles, then lowered his paper a little, then a little more, and a little more. Finally he dropped it altogether, and, apparently forgetting himself and his surroundings, became oblivious to everything in the fascinating pleasure he was having with the little girl. The other passengers soon found themselves following his example. All papers and books were dropped. The younger folks gave way to joyous laughter, and all seemed to vie with each other in having the honour of receiving a word or a smile from the little one.

The dust, the heat, the tired, cheerless feelings were all forgotten; and when these two left the car, the little girl waving them good-bye, instinctively, as one person, all the passengers waved it to her in return, and two otherwise dignified gentlemen, leaving their seats, passed over to the other side, and looked out of the window to see her as long as they could. Something like an electric spark seemed to have passed through the car. All were light-hearted and happy now; and the conditions in the car, compared to what they were before these two arrived, would rival the work of the stereopticon, so far as completeness of change is concerned.

You have seen such faces and have heard such voices. They result from a life of the kind we are considering. They are but its outward manifestations, spontaneous as the water from the earth as it bursts forth from a natural fountain.

Goodness and Greatness.

Wilt thou be great? Then get thee down
From proud ambition's lofty throne;
Content to wear Love's unseen crown,
Be "loved and prized by God alone."
No niche of fame in church or state
Need show to men where thou hast stood—
"Only the good are truly great,
The truly great are good."

Wilt thou be great? No earthly power
Can raise thee to that blissful height
Where lowliness hath built her tower
In simple dignity and might.
Men earthly honours overrate,
And meekness' strength's misunderstood—
"Only the good are truly great,
The truly great are good."

For goodness is from God, and He
Is only great because He's good;
His power might fill eternity,
His love alone is Fatherhood,
Then at His feet submissive wait,
Seek not earth's laurels, if you could—
"Only the great are truly good,
The truly great are good."

To humble souls at Jesus' feet,
There comes a rapture all unknown
To men who taking chaff for wheat
Seek heavenly joys in earth's renown;
There is no higher, nobler state
Than lying at the feet of God—
"Only the great are truly good,
The truly great are good." *Selected.*

The Great Stumbling-Block.

I assert my conviction that crime will never be purged from our midst—horrid, brutal, terrible crime—till man be purged from contact with blood and slaughter and the shambles, and all their necessarily incidental cruelty be swept from our midst.

DR. JOSIAH OLDFIELD, M.A., M.R.C.S., L.R.C.P.

St. Paul and Vegetarianism.

By George G. Poie.

Times change, principles remain; and if, as we claim, the practice of abstinence from the flesh of slaughtered animals is in all respects best, most befitting the dignity of



human nature, and most in harmony with the will of that beneficent Being in whose image man was created, we may expect to find the moral beauty of such abstinence recognised most clearly, when presented to them, by the divinest and loftiest souls of all ages and creeds.

That this was so with pre-Christian thinkers we know, but many, although knowing so much more of Paul than of Buddha, are yet apparently ignorant of the noble testimony borne by the great Apostle of the Gentiles to our position and teachings.

The passages in St. Paul's writings touching upon this subject are well known, but perhaps little understood. They are to be found in Romans xiv., and Corinthians viii., but before considering them in detail, it may be well to look at the manner in which the question came under his notice.

Paul was one of the Commissioners charged with the publication of the decrees of the "Council of Jerusalem"—decrees which certainly abridged the liberty of the Gentile converts in respect of flesh-eating.

The Gentile Churches accepted these restrictions, often more or less unwillingly, and much of Paul's correspondence is concerned with the details of their enforcement; but in some, perhaps in all the Churches, certainly at Corinth and Rome, were some who acted in the spirit of Whittier's "Quaker of the Olden Time."

And, pausing not for doubtful choice
Of evils great or small,
They listened to the warning voice
Which called away from all.

These brethren were, of course, looked upon as "faddists" and received in derisive pity the name of "Asthenes," or "weak," by which name St. Paul refers to them. Now the Church at Corinth, and probably also that at Rome, requested Paul's opinion, and it is from his replies that we must estimate his position.

Taking then that to the Corinthians first, as probably written a little the earlier, we find not an unsympathetic impatience with the "weak" abstainers, but instead a sharp rebuke to the clever "knowing" flesh-eaters. "Knowledge" such as theirs, he tells them "puffed up," and then he goes on to prove the illogicalness of their position in carping at others for abstinence "for neither if we eat (flesh) are we the better, neither if we eat not are we the worse."

It is as if he said—The position of these men is unassailable, even if you are right they are not wrong, while if they are right you are wrong; and further, if you in your so-called knowledge force these men whom you call weak, either by ridicule or persuasion, to violate their consciences in this matter, you will incur equal guilt with them, for thus "ye sin against Christ."

Then the Apostle concludes the whole matter with that grand declaration of personal conviction and resolve, "Wherefore . . . I will eat no flesh for evermore." (see Revised Version.)

We may fancy that this direct avowal of St. Paul's was not without its effect upon the Corinthian Church, and that thenceforward the "vegetarians" would be regarded not merely as "faddists," still less as "heretics," but as men who had a right to their opinions and whose sincere convictions should not be wantonly violated; but the answer to the Romans on this question goes further.

I will venture to give a free paraphrase of it, leaving it to the reader to judge if I treat it fairly.

"One man, ye say, hath faith to eat all things; if that be so, he may be justified in eating them, but let him not set at nought him that eateth not. The question is in some respects similar to that of the observance of certain days. It is a matter in which a man must be true to his own inward conscience and to his own Lord.

Let us not therefore judge one another any more; but let us rather try to arrive at unity by giving up things which seem sinful to others, even if we do not see the harm of them so clearly. Destroy not him with thy meat, for whom Christ died. It is good neither to eat flesh nor to drink wine if thereby thy brother stumbleth.

Happy is he that feels no scruples of conscience about his own conduct; but unless thou art fully convinced that thou art in the right, if the arguments of these so-called "weak" brethren have shaken thy confidence at all, then the only safe course for thee is to join them, for he that doubteth is condemned if he eat because he eateth not of faith, for whatsoever is not of faith is sin."

If this be a correct summary of the 14th Chapter of Romans, it is evident that we have here much more than a mere plea for toleration of the vegetarian position.

We have a strongly reasoned appeal to all waverers *to take their stand upon the safe side*, and a bold challenge even to those who boast, as many still do, that they "follow their consciences" in partaking, to look more closely into the question. Surely we have a right to place St. Paul among the most prominent authorities as to the abstract justice and righteousness of our position as Food Reformer; and, if we take his words in the literal sense, the sense in which we should never hesitate to take them if uttered by a modern speaker, surely we may claim him as one of the great practical supporters of our system; for no stronger vegetarian pledge has ever been formulated than that great declaration of a not merely life-long but *eternal* abstinence, which has been already quoted—

"Wherefore if meat maketh my brother to stumble" (mark, he has just proved this point, and repeats this as a conclusion, not, as it is sometimes read, as hypothesis), "I will eat no flesh for evermore, that I make not my brother to stumble."

So solemn a pledge *must have been kept* by such a man as St. Paul.

Life after Death for Animals.

The sense aroused in many minds of the cruel wrongs of vivisectioned animals, has led them to review with new interest and deeper concern the hypothesis of another life reserved for such creatures when death has relieved them from their undeserved sufferings. The enquiry "Have they another existence?" is no longer merely suggested by tenderness and regret, but pressed on them with the whole weight of their faith in eternal Justice. Perhaps some one special case of which they have read recurs continually, challenging some solution endurable to their moral sense. Perhaps it is Paul Bert's dog left alone at night, with all the chief nerves of its body dissected out and exposed, and with the clanking engine still forcing air into its lungs, after the torturer, wearied with his work, had gone to rest. Perhaps it is one of those baked to death by Claude Bernard in his stove. Perhaps some other poor brute, the victim of Schiff, or Roy, or Rutherford, or Goltz—which has been dealt with by man as man might be dealt with by God if He were to thrust His adoring servant into Hell. They cannot banish this foully-wronged and tortured animal from their thoughts. It importunes them by day, and when they lie awake at night they almost see it lying on the vivisection table in the laboratory. It brings a pang and a distraction into their prayers. They implore to be shown how they ought to think of it consistently with their reliance on the Judge of all the earth to do right, and their faith that in His universe there can be no final and remediless injustice.

It is with great diffidence that any one should presume to speak on such a subject, but, as it is often helpful to know what others think, I will venture to say plainly that, so far as appears to me, there is no possible solution of this heart-wearing question save the bold assumption *that the existence of the vivisectioned animal* (and of course, as a consequence, of other creatures of the same rank in nature) *does not end at death*. It is absolutely necessary to postulate a future life for the tortured dog, or horse, or monkey, if we would escape the unbearable conclusion that a sentient creature, unoffending, nay, incapable of giving offence, has been given by the Creator an existence which, on the whole, has been a curse. That conclusion would be blasphemy. Rejecting it with all the energy of our souls, we find ourselves logically driven to assume the future life of (some, at least, among) the lower animals.

Francis Power Cobbe.

The Importance of Deep Breathing.

By W. E. Grundy.

"As we breathe, we live," is a principle underlying and embracing all laws of hygiene. For the process of respiration involves action and influence of and upon every organ. At each inspiration the diaphragm, the divisional muscle between the thorax and abdomen, contracts, and becoming horizontal, presses upon and displaces the liver, stomach, kidneys and bowels—keeping them all in motion and aiding the performance of their processes: heart action is induced; the blood purified in passage through the lungs by the inbreathed oxygen is heightened in temperature and increased in volume; the replacement of the outworn tissue completing the circle-action of vital energy.

While many are open-eyed to read this truth and to avoid as well the serious dangers of mouth breathing, yet numbers, instead of inflating both upper and lower lobes of the lungs with full deep inspirations, breathe with but slight vertical motion of the chest, and, leaving the lower lobes to the decay and disease which inevitably follows disuse, are frail and feeble and below the normal standard of health. To consider this important subject, and to suggest a method whereby the organs thus lacking in development may be by an easy education in use raised to the highest degree of healthful efficiency is the object herein sought to be attained.

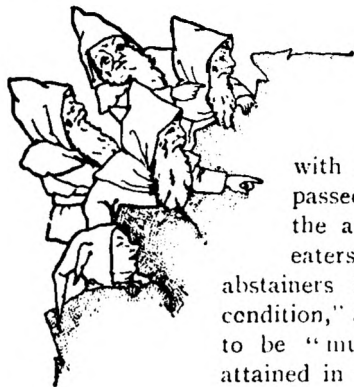
Briefly the mode of procedure is as follows:—Stand erect, with lips firmly closed; throw the shoulders well back; keep the chest well down; then, having the hands at the side raise them outwardly till they meet above the head, at the same time inbreathing deeply through the nostrils, and expelling this air as the hands are lowered back to their former position by the side; repeat fifteen times, taking about one second each to lowering and raising the hands. Then with shoulders still well back, place the palms of the hands on the hips and take deep inspirations at the rate of one a second for two minutes, allowing fullest play the while to the contraction and expansion of the diaphragm. Repeat the process from twelve to fifteen times daily, walking or stationary, indoors or in the open air. Immediate effects are increased warmth of body, more spirited vital feelings, and at first a slight and often imperceptible feeling of light-headedness, which, however, is but temporary and due to the quickened permeability of the blood circulation.

Sir Benjamin Ward Richardson, probably the greatest of modern health authorities, in a recent utterance predicted inhalation as the coming method of medication. Nichola Tesla, the famous Austrian electrician, had in his wonderful "Oscillator" demonstrated the high value of vibratory motion as a remedial agent. This system, the outcome of patient and observant experimentation, combines all the high curative and preventative effectiveness of the most advanced scientific methods, and with the manifest additional advantages of simplicity, safety and self-application, provides at once a pleasant exercise for the sedentary, an invaluable aid to digestion, a natural and readily increased efficiency of the blood-making and flesh-forming functions of the circulatory system, and by reason of the heightened bodily temperature, the speedier elimination per medium of the perspiratory ducts, of the effete particles of the body cells—bringing thus robust and hearty health within the reach of all.

Health is normal. Health is absolute. "There is but one nature, and the part is essentially one in potentiality with the whole." The wisest care and fullest upbuilding of the body and its powers is a sacred duty not lightly to be disregarded. Wholeness is health. Health (of body, soul and spirit) is holiness.

Editorial Notes.

The corroborative details concerning the recent seventy mile walking match in Germany which have come to hand from



Berlin, make the fact all the more apparent that the victory of the vegetarian competitors was conclusive, and both the Military Authorities and the Sporting Journals, are discussing the matter

with much interest. The judges who passed their verdict upon the condition of the arriving competitors were all flesh-eaters, and yet they pronounced all the

abstainers from flesh to be in "very good condition," and the only meat-eater who arrived to be "much exhausted." This result was attained in spite of the fact that all the sixteen

flesh-eaters were amateur gymnasts, whilst the vegetarians, with two exceptions, were not so, and, like the winner, were engaged in sedentary occupations at the book-keeper's desk.

The winner, Karl Mann, had been declined as a recruit by the German Army because of extreme short-sightedness and curvature of the spine, before he became a Food Reformer. The German Emperor's officials interviewed him at the War Office for three-quarters of an hour, and officially requested him to submit a full report to the Army Medical Department. His diet consists chiefly of dried fruits, such as figs, dates, prunes, apricots, peaches, etc., fresh fruits, some raw vegetables, scones made of rye meal, butter, milk and cheese.

Our Convention, which is announced to take place at St. Martin's Town Hall, London, on Tuesday, September 13th, at 7 p.m., will, it is hoped, be a memorable meeting. Every Member who can possibly do so should attend, and any who are desirous of bringing with them a friend who is sincerely interested in our Movement can obtain a ticket of admission by sending a request with the name and address. Vegetarians who are not in union with The Order can obtain tickets of admission upon application to the Registrar, or to the Secretary of the Vegetarian Federal Union. Tickets must be shown at the door to insure admittance. The Council request punctual attendance, and also remind Members of the desirability of aspiration and faith being present in every heart. Foreign members can obtain tickets from the Registrar at the doors.

Physical culture is coming to the front; and none too soon, if one may judge by the sickly and enfeebled specimens of humanity who are to be seen in such numbers in all holiday crowds. Sandow, the "Strong Man," developed his herculean frame by persistent and regular training of the muscles with dumb-bells, weights, and other appliances, and at his school of physical training in London, other strong men are being turned out in considerable numbers by the process which is followed.

One of these students, who has published his experience recently, has, judging by his portrait, almost doubled the size of his arms and shoulders after ten months' work, and he records that his lifting power with one hand was increased from 65 lbs. to 130 lbs., his raising power with both hands (from the shoulders) from 70 lbs. to 160 lbs., and his lifting power was brought up to 550 lbs. (or with harness to 800 lbs.); his chest measurement being increased 4 inches, and his weight by 1 st. 6 lbs. This beats football and bicycle scorching, and offers a fine opportunity for Food Reformers to emulate the deeds of their great forerunner—Samson the Israelite.

At the Newington Sessions a Vestryman and Churchwarden, has had to pay £105 in all for setting a dog to worry a cat. This was an alternative, secured on appeal, to a sentence of a month's imprisonment. We have not the slightest sympathy with the defendant in this case and consider him to have been justly punished, but we cannot refrain from pointing out that the dispensation of justice in respect of the punishment of perpetrators of cruelty is most uneven. Owing to the greater timorousness and defencelessness of the animals concerned, it appears to us a still more barbarous act to set a whole pack of hounds on the trail of a timid and harmless hare, yet those who publicly and frequently revel in this species of cruelty are considered fit and proper persons to sit in judgement upon those who have sinned by giving way to what is perhaps a solitary outbreak of the savagery which underlies every form of cruelty. A revision and extension of the law is a pressing need.

It is reported that the supply of electric current is likely to be brought within the reach of all without having recourse to the mains, and that at a comparatively trifling cost. A syndicate has been formed to work certain inventions which are said to generate electricity by air. With a small apparatus, and without the aid of gas, or steam power, or dynamo, sufficient current can be generated for lighting any ordinary dwelling house. If substantiated, the effects of this discovery will be of the most important and far-reaching character.

An official announcement of considerable importance, which bears the signatures of the President of the Royal College of Physicians, the President of the Royal College of Surgeons, and Sir William Broadbent, F.R.S., has been published in the London Press. It contains the following paragraph:—

"It has gradually become definitely known that tuberculous disease, of which pulmonary consumption or phthisis is an example, is not inherent in the constitution, but is communicated indirectly from pre-existing cases, and the principal methods by which it is spread have been identified. Tuberculous disease, which in one or other of its forms is responsible for at least 1 in 10 of the deaths from all causes, and, according to some calculations, for one in six of the deaths among adults, is therefore *preventable*. For this the education of the public is needed in the methods of prevention and eradication, and the stimulation of individual effort in carrying them out."

We trust that the new Association for the Prevention of Consumption will do something to educate the public concerning the fact that the prevalent custom of eating tuberculous flesh and drinking unboiled milk (which is often taken from tuberculous cows) are two of the principal avenues through which the "bacillus tuberculosus" enters the human frame. We shall continue to proclaim this truth, and we invite our readers to aid us in this work, especially now that this influential pronouncement has established beyond all question the infectious nature and preventability of tubercular diseases.

The long list of Medical Men who have signed a protest against vivisection and have expressed themselves in favour of its total abolition is rapidly being lengthened. In America they are adopting this course by hundreds, thus giving an additional evidence that the best citizens of the United States are far in advance of the ethical ideas of the mother country. Several societies for the promotion of kindness to animals exist there, which dare to challenge without fear the brutalities of the scientific laboratory and the slaughter house, and deprecate carnivorous customs because they involve the infliction of such an overwhelming amount of needless pain. In England it is the general custom for such Societies to leave unchallenged these larger evils, because it *would not pay* to attack them—therefore they content themselves with combatting

minor forms of cruelty, which do not involve any self-reformation on the part of humanely disposed persons, but only the correction of donkey-boys, drovers, and others.

Many persons whose religious life is weak, and who complain that they lack *faith*, are often suffering only from want of *obedience*. Those who do not obey the light which has been given them would probably be little better off if their faith were strengthened.

Shakespeare's advice to "Throw physic to the dogs" may be sound, but unless judiciously applied is likely to prove expensive. A Bayswater gentleman a few days since sued a veterinary for the return of a dog, collar, slip, etc. The dog had been under treatment for a fortnight and as the owner refused to pay charges amounting to £5 13s. 6d. the surgeon detained it. The court decided that two guineas was ample payment for the services rendered. Among the things administered for the cure of the terrier's indisposition were liberal allowances of whisky and beef tea. Of the first stimulant he received a bottle per week, of the second a pot each day. This revelation of modern veterinary methods of treatment provoked much laughter.

Miss Florence Marryat's new novel, "An Angel of Pity," (Hutchinson & Co., 6.) throws a lurid light upon the horrors of vivisection, and we trust that it may have a large circulation, and be the means of giving an impetus to the Anti-Vivisection Movement, such as "Uncle Tom's Cabin" gave to the Anti-Slavery Crusade. Our readers are asked to increase its circulation if possible.

A distinct sign of the times occurred at the recent Christian Endeavour Convention held in Glasgow. The Delegates were invited by circular to state whether they would prefer a vegetarian dinner or the orthodox banquet of flesh-meat. The flowing tide is with us, and it is setting in more strongly every day.

"The Meat Trades Journal" of July 7th (the official organ of the flesh-purveying community) contains the following important statement concerning the horrors of the trans-atlantic cattle trade:—

"It was a pertinent question which Mr. Field recently asked the President of the Board of Agriculture on the South American live-stock trade. In effect it was whether he was aware that 1,010 sheep were lost out of 1,325, and also 157 cattle out of 225, off the steamship, *Port Victoria*, from Buenos Ayres to Liverpool, which arrived at Liverpool on Sunday, June 12th; and whether measures will be taken to prevent such losses in future by the substitution of fittings which will resist the weather, and carry live-stock in a more humane fashion? Mr. Long said that the matter in question was now being carefully investigated by the Board of Agriculture. 'The Board's regulations required that where cattle and sheep were carried on board ship, the pens should be of substantial character, and sufficiently strong to stand the action of the weather; and if it should appear that there had been any breach of the orders, the Board would consider whether proceedings would be taken, or the use of the vessel to carry animals altogether prohibited.' The case referred to is just worse in degree than hundreds of others, and to many of these the Board of Agriculture have had their attention directed. This department seems perfectly content to state time after time that there are regulations *re* penning &c., the contravention of which is followed by prosecution. And that is all! The foul horror still continues. Surely the continuance of this ghastly death-roll of innocent ministers to our wants should suggest to the Board of Agriculture that something is altogether wrong with the conditions under which the South American cattle trade is conducted. As at present carried on, any boat is good enough for the trade, be her structural fitness what it may. Is it not time that the Board of Agriculture extended a little of the superfluous attention bestowed upon our canine friends to this trade, and made a real effort to check the horrors of a trade which, as at present conducted, is a disgrace to humanity and civilization?"

No comment on our part is necessary, for we feel sure our readers will realize the significance of this indictment of the cattle traffic coming from those who are interested in it from a financial

standpoint. In the same issue is published a letter from Mr. William Field to the "Shipping Telegraph," alluding to a statement made by that journal concerning the arrival of an Irish cross-channel boat, the hold of which "was a horrid mass of entrails and quivering flesh." We ask all our readers who are still flesh-eaters to reflect upon the responsibility of participating in dietetic customs which involve atrocities of the nature referred to.

It is to be hoped that the forthcoming Congress to be held in London from September 13th to the 18th, will be well attended by all Food Reformers. The Executive of the Vegetarian Federal Union are doing their best to insure success, and all should respond to their efforts by sympathetic co-operation. Members of The Order are advised to wear their badges, as they will be thus enabled to recognise each other, and to exchange fraternal greetings.

It has been decided that the afternoon session on Tuesday, 13th September, shall be a Women's Session. Those ladies who are desirous of participating are invited to forward their names to the Secretary, Vegetarian Federal Union, Memorial Hall, E.C. Voluntary aid by singing, playing, reciting, etc., will be gladly welcomed during Congress Week.

It is reported that the British Army now marching upon Khartoum is to be supplied with a new bullet which is being manufactured at Woolwich for the purpose, and which, when it strikes the body of the enemy, "bursts, opens backwards, and lodges in the body." It is called a "man killing" bullet, and is designed to stop the heroic rushes of a fanatical enemy, who have been known to go on fighting after half a dozen Lee-Metford bullets have passed through them. Comment is needless!

A very important discovery has been made by Dr. Lilienfeld, of Vienna. It is nothing less than the artificial manufacture of albumen by a chemical process, and he has demonstrated before the Chemical Congress that it is completely identical with the natural albumen contained in meat and eggs, whilst its cost is expected to be about one-fourth of that obtained from organic beings. It is formed by the condensation of phenol and amydo-acetic acid with phosphoro-chloric oxide. This discovery may have a great influence upon the world's future, for the carnivorous Western races of mankind are now offered a perfect substitute for the chief ingredient contained in the flesh of their fellow-creatures from the chemical laboratory—in addition to the albumen obtainable from the varied products of the vegetable kingdom.

"Is Life Worth Living?"

Life is worth living, if we live aright,

Eyes to the front, the final end in view—
The end when all aims trivial or untrue,
Must burst like airy bubbles on our sight.

Life is worth living, if we do our best;
Our best is often greater than we dream.
Immortal souls with mighty forces teem—
They are revealed by him who makes the quest.

Life is worth living when our secret thought
Hides no least wish or impulse, hope or aim,
That can bring disappointment, sorrow, shame,
Or hurt to any fellow-being's lot.

Life is worth living when we strive to be
Of greater use to-morrow than to-day,
Moulding ourselves from rough unsightly clay
To something lovely for the world to see.

Ella W. Wilcox.

Divine Alchemy.

By James Allen.

The discovery of the philosopher's stone, by the aid of which the baser metals may be transmuted into gold, has exercised the minds of philosophers in all ages; and recently an American scientist has been experimenting, with the object of achieving this discovery. Such a chemical process may be a latent reality, or it may be an illusive dream; but, allegorically, this story of the philosopher's stone is the presentment of a great and eternal reality. It is a symbol of that psycho-spiritual process which is going on unceasingly in human hearts, namely, the transmutation of the baser passions into the pure gold of spirituality.

The process may be conscious or unconscious. In its early stages it is always unconscious, though none the less real. In whatsoever heart there is wrestling with temptation, fighting with selfish inclinations, or where there exists the desire to participate in a higher and purer state of being, the process of transmutation is silently going on.

When a particular stage of purification is reached, the process, hitherto blind and spasmodic, becomes a conscious and deliberate effort. Suddenly the eyes of the soul are opened, and they behold the light of the Divine Spirit searching into and illumining all the dark places of the personality. From this point, the hitherto unconscious worker has become the enlightened alchemist in things divine. With the aid of the Divine radiance, he searches his heart continually. He listens to the voice of the Master Worker and follows His instructions. Between the higher and the lower, the Divine and the human, the soul and the spirit, hangs, above the sacrificial flame, the flowing crucible, and hither the patient worker, in his moments of silence, brings the worthless substances of his lower self, and the crucible and the flame receive and test them. Every act, every thought, every motive is passed through the fire. Then the silent worker begins to know himself, and he finds out how utterly base are deeds and thoughts formerly considered pure. Vanity, ambition, covetousness, appetite, are found to be mixed up in varying degrees, in almost every thought and act. Deeds which, for their apparent unselfishness, won him the unstinted eulogy of his fellow-men, are found to be prompted more often by vanity than by unalloyed kindness. And they go through the crucible.

Day by day the process goes on; nothing in heart or head escapes the most searching analysis. And there is much scorching and searing, much pain and anguish, much weariness of soul.

At first, and for long, no reward is apparent, and the gold of unselfishness does not appear; for even after the mere animal self has lost its hold on the worker, there are the deeper-rooted and more insidious forms of intellectual and spiritual selfishness; for as the desire for material gold is generally a selfish one, so the desire for the spiritual gold may be equally selfish, and while it is so, the gold does not appear. This is the last and greatest stumbling-block in the way of the striver after purity. But at last he sees this and says, "Now I have been striving to produce this gold for myself and for my own use, and therefore the metal remains base. I will desire it no more; I will work and wait; and when it appears I will not keep it, I will give it to my fellows, I will throw it broadcast among mankind. I will tell them the precious secret; I will bring them in contact with the Master Worker, and He shall instruct them as He has instructed me.

After assuming this attitude of soul, he looks, and lo! there is gold in the crucible, and in his heart there springs that deep abiding joy that is only experienced by the pure in heart. He has reached the place of unselfishness at last, and he finds that it is the place of peace. Such an one is wise, is enlightened, illumined. He knows the true philosophy of life. He is acquainted with the soul of

religion, and distinguishes it from its many garments. He is a disciple of the Master. He is pure in heart because his motives are pure; not because he is sinless, for he is not. Temptations will occasionally lure, and deviations and indiscretions sometimes occur, for the baser metals are still there, and must be daily delved for and transmuted. The worker has not yet perfected his work; he has not finished, he has but successfully commenced.

And now as he proceeds, by the Light of the Spirit the true interpretation of the teachings of the prophets and Divine Messengers in all ages is revealed to him. To him also there is no more darkness in the scriptures. He needs no human interpreter, for his interpreter is the Divine Spirit. Having removed the darkness from his own soul, the whole universe becomes filled with light; and having solved the secret of his own heart, he understands the hearts of others, and knowing them, he ceases to judge them; for now he knows that it is *motives* and not *acts* that constitute good and evil. Acts called by mankind "good," are seen often to be not good, and acts called "evil" by men, are in the light of the Divine Spirit seen to be sometimes good. Purity of motive is the test of goodness. I said such an one ceases to judge. He ceases to judge as he formerly judged, namely, from the lower self; and if he can be said to judge now, he "judges righteous judgment"—a judgment that is free from bitterness and condemnation, and is mingled with the benignity and compassion of the Father.

Such an alchemist is reconciled to God. He has discovered his kinship with God. He is a spiritually conscious being, working toward the perfected Sonship. And by what he has already accomplished, he knows what he will accomplish, and what humanity also will accomplish. Certainly "it doth not yet appear what we shall be," but such an one is granted a faint glimpse of a glorified humanity. Great, at present, is the empire of darkness, and few, comparatively, are the grains of gold among the universal dross of human sin; but the true disciple, though he sometimes wearies by the way, faints not, nor relinquishes hope. He knows that the silent Spirit is eternally and unceasingly at work refining and purifying; and, with humility, compassion and faith in his heart, he beholds, with the eyes of the Spirit, the prophetic vision of the saints—the vision of a sinning, labouring, groaning humanity, wrought at last into the perfect image of the Father.

Day Dreams.

With childhood come our happiest hours—

Although we know it not till after,
And thorns are felt among the flowers,

And tiny troubles tread on laughter—
Yet then, regardless of the rays

Of glory from the orient streaming,
We hasten through the happy days,

And find our brightest joys in dreaming.

And youth's delightsome, glowing time

Is often lost in dazzling vision
Of certain and continuous climb

To power and fame and heights elysian.
Ah! mostly vain, yet happy dreams,

Which for a while life's travail lighten,
Till all on earth a failure seems,

Which only hope of Heaven can brighten.

And this too is a dream! Yet when

Our dreaming is for ever ended,
And life soars up from human ken,

Realities more vast and splendid
Than all our dreams, will meet our sight—

Realms ever new and far extending—
A larger life in God's own light,

Ever increasing and ascending!

Henry Brice.

Over the Area Railings.

Two women, next door neighbours in a London suburb, were enjoying a morning gossip outside their area railings. One of them had just returned from shop and market, and the other had ascended from the lower regions for a little fresh air.



"And 'ow do you find yourself, mum, this werry 'ot weather?" asked the latter, a large stout, moist-looking woman.

"O I hardly know how to bear it here," was the reply. "We are so shut in with houses, and there's so much smoke, and dust, and noise. I wish we had never come from the country."

"Ow—think of that! and I down't think I could live in the kentry myself any'ow. I was there

once for one dy, and that was quite long enough for *me*. Now streets, now shops, or busses or kebs; ownly trees and 'edges, and fields; and sow deadly dull all dy and night long!"

"Ah! I love the quiet, and the sweet, fresh gardens and fields, and green lanes," sighed the other.

"Well, there's no accounting for tiste. I like life, *I* do. But yours is a quiet 'ouse, my dear. You down't git the worries of a lodging 'ouse, like me. You've now idear how my patience gits tried with one and another. There's that lydy on the droring room floor drives me nearly crazy, and I've just been 'aving a hextra bother with that noosepaper lodger as come a fortnight agow. 'E's a wegetarian, that's what 'e is. Won't eat the good things sent by Providence, 'e won't. It's flying in the face of Bible religion, that's w'ot it is. I've no patience with it. And you tike my advice, my dear, and if ever you should tike lodgers, down't you ever tike a wegetarian! They're now good, and there's nothing to be got out of them, and so I tell you. Where am I to get my dripping for pastry, I should like to know? And where am I to git my bownes for boarder's soup if not out of theirs—the lodger's? There's now privileges for a landlydy out of eggs and such like; now *shrinking*, like when you roast and boil the joints. Why 'e's that mean, 'e ackshally mikes 'is own soup, out of little peckits, if you please! And not ownly that, but 'e ses such nasty things as almost sets one agin one's own good meat. Tikes away my appetite werry often by the obserwations 'e makes!

Only lawst week I was 'aving a bit of lovely German sausidge with my glawss of stout for lunch, w'en in walks this werry aggerawating man for 'is note book or somethink; and w'en 'e sees me, 'e ses "Ow! I've got a bit of news you'll be interistid in, Mrs. Wallup." And 'e tikes a noosepaper out of 'es pockit, and reads me all about the worn out and diseased old 'osses, that thousands of them git sent awy in wessels to Germany to be killed. And I ses "I down't want to 'ear about it, and I down't 'now w'y I should be interistid in it." And he ses "W'y because they're made into sausidges, the sort as you are now eating!" And if you believe me, my dear, I felt porely all of a suddent; and I aven't been able to touch a bit of German sausidge since. It's a shame, it is, to upset one's inside, and to disturb one's peace of mind like that.

"And all this wasn't enough, but 'e must abuse me about the slaughter 'ouse in the yard, at the end of our garden. Heard the pigs being killed, and give me warning immejut, at once, as if 'twas *my* fault. Said it was a 'ell upon earth, and other bad lang-witch. And 'e down't believe the creatures was sent a purpose to

be killed and eat. 'E's a sort of atheist, that's what I believe 'e is. 'Owever, 'e's gowing to dy!"

"Is he indeed?" asked the other woman. "I didn't even know he was ill."

"Gowing awy to-dy, I mean."

"Oh!" said the other, with a twinkle in her eye, "that's better than he should die here."

"Well," said the cockney landlady, rather out of patience, "You kentry people not ownly torks wrong yourselves, but you down't understand when you hear a pusson tork proper. I mean as 'e's gowing awy this afternoon."

"O!" said the other woman. And then, being probably tired of her neighbour's talk, she wished her good morning, and entered her own house.

A large hamper from the country had been delivered in her absence, which she now eagerly unpacked; and a table was soon covered with heaps of luscious strawberries, raspberries, and tomatoes, Devonshire cream, fresh eggs, and fragrant flowers.

It was a welcome sight to the woman from the country. "Who wouldn't rather be a vegetarian such weather as this?" she said.

H. Brice.

Another Surgical Triumph.

They sawed off his arms and his legs,
They took out his jugular vein.

They put fancy frills on his lungs,
And they deftly extracted his brain.

'Twas a triumph of surgical skill,
Such as never was heard of till then.

'Twas the subject of lectures before
Conventions of medical men.

The news of this wonderful thing
Was heralded far and wide—

But as for the patient there's nothing to say
Except, of course, that he died.

New York Herald.

The Canonisation of the Ogre.

A crushing reply has been administered to Sir Henry Thompson by Mr. Henry S. Salt, in an article published in the "University Magazine" entitled "The Sanctity of Life." It has been re-printed as a penny pamphlet by the Vegetarian Society, of 19, Oxford Street, Manchester, and it concludes with the following comment upon Sir Henry Thompson's ridiculous contention that flesh-eaters confer a boon upon the victims of the shambles by eating them and thus causing them to be brought into existence for the purpose of being eaten:—

"And what would Sir H. Thompson say of the 'fat beasts' that are yearly exhibited at the Agricultural Hall and elsewhere, at the season of peace and goodwill? Are these wretched victims of human gluttony to be grateful for the boon of Life? Are crammed fowls and Strasburg geese to be grateful? And the calf and the lamb—are they to be felicitated on the rather short term allowed them in the ghoulish contract, or does Sir H. Thompson except the eaters of veal and lamb from the list of animal benefactors?"

"Let us heartily accept what Sir H. Thompson has written of the joyfulness of life. But what is the moral to be drawn from that fact? Surely not that we are justified in outraging and destroying life, to pamper our selfish appetites, because forsooth we shall then produce more of it! But rather that we should respect the beauty and sanctity of life in others as in ourselves, and strive as far as possible to secure its fullest natural development. Sir H. Thompson's philosophy is the very negative of a true reverence for life; for it implies that the real lover of animals is he whose larder is fullest of them:—

'He prayeth best, who *cateth* best,
All things both great and small.'

"It is the philosophy of the wolf, the shark, the cannibal. If there be any truth in such an argument, let those who believe in it have the courage of their convictions, and face the inevitable conclusion. The Ogre has hitherto been a much misunderstood character, but now at last Philosophy and Science as represented by Mr. Leslie Stephen and Sir H. Thompson, are doing justice to his beneficence. His organisation has been defective, perhaps, but his spirit has been wholly commendable. He is *par excellence* the zoophilist, the philanthropist, the saint. The Canonisation of the Ogre is at hand."

Man under Martian Rule.



All forces are welcome, from whatever source they flow, from whatever strange quarters they issue forth, which contribute to usher in the time when man, as in Shelley's prophecy,

"No longer now
He slays the lamb that looks him in the face,
And horribly devours his mangled flesh,
Which still avenging nature's broken law
Kindled all putrid humours in his frame
All evil passions"—

And surely from no stranger quarter could one expect any co-operating influence that tends towards the desirable consummation, than from the field of unbridled romance. A work of fancy by the young novelist, H. G. Wells, called the "War of the Worlds," which has been running as a serial story in a popular magazine, is now issued in complete form. It is a strange piece of fiction—the said war being waged by the inhabitants of Mars upon the denizens of Earth. How this is brought about, and with what success, constitutes the interest of the book. This is not, however, its interest for us—but another, and quite an incidental one. These Martians are creatures of abnormal intelligence, immeasurably superior to that of terrestrial mankind. Their minds are to ours as are ours to the beasts that perish. In comparison with these vast, cool and unsympathetic intellects, men's minds are as the brutes. We appear as alien to them as are the monkeys and lemurs to us. And herein lies the point with which alone we are concerned in all the extravagant nonsense into which the story resolves itself. It helps us to regard ourselves as it is conceivable the lower animals regard us. The horror, the petrifying fear, which the Martians drive into the hearts of the beings of earth, the wholesale destruction they spread around by means of their death-dealing engines, the wide-spread panic they cause amongst the haunts of humanity, is but the magnified terror and panic that man delights to cause when he goes forth on a fine day, bent on "sport."

Such a comparison seems to run in the writer's mind throughout the book. "We must remember," he says, "what ruthless and utter destruction our own species has wrought not only upon animals, but upon its own inferior races as, *e.g.*, the Tasmanians." And he pointedly asks, "Are we such apostles of mercy as to complain if the Martians warred in the same spirit?"

As the intellectual power of the Martians has been enlarged at the expense of their hearts, they feel no compunction in using human bipeds in the same manner as the majority of men still use animal bipeds and quadrupeds. They live by the suction of human blood into their systems, though they have superseded the dull processes of digestion. To the feeling of repulsive horror which such a description rouses within us (which the writer acknowledges is quite natural), he brings the significant reminder to the effect that "we should remember how repulsive our own carnivorous habits would seem to an intelligent rabbit."

Indeed, in this very way, the writer declares himself able to "touch an emotion beyond the common range of men" (a flattering tribute to all who strive to herald in the Golden Age), "yet one that the poor brutes know that we dominate too well."

One of the most terrible pictures in the tale, is the forecast of human destiny under the Martian rule, which a rough soldier makes, who has already anticipated it by days of fearful crouching under bushes, listening, distracted by apprehension, and hiding in ditches. It shall be with man as with the animals, to lurk and watch, to run and hide, in daily dread of being caught as victims, or captured to be kept in roomy cages and fattened for domestic use.

Thus, by the power of vivid imagination of a writer of romance, we are enabled in an effective way to partially realize the attitude which the lower animals may take towards the lords of creation. In a dull instinctive way, if not with some glimmer of wandering and protesting intelligence, they must feel the barbarism of men, who sacrifice the life dear to them for unnecessary food; and in the pathetic eyes of the lamb that looks its slayer in the face, we may read the dumb plea that all God's creatures may be at last included in the gracious mercy of the Golden Rule.

Sparks from Many Anvils.

- What makes life dreary is the want of motive. GEORGE ELIOT.
- No man adequate to do anything, but is first of all in right earnest about it; what I call a sincere man. CARLYLE.
- It is not quite so easy to do good as those may imagine who never try. RICHARD SHARPE.
- The reverence of a man's self is, next religion, the chiefest bridle of all vices. BACON.
- Experience does take dreadfully high school wages, but he teaches like no other. CARLYLE.
- It's always something to know you've done the most you could. CHARLES DICKENS.
- My friend, you make very free with your days; pray how many do you expect to have? DE QUINCEY.
- 'Tis greatly wise to talk with our past hours,
And ask them what report they bore to heaven. YOUNG.
- At all turns, a man who will *do* faithfully, needs to believe firmly. CARLYLE.
- Perseverance can sometimes equal genius in its results. J. C. FIELDS.
- If a hive be disturbed by rash and stupid hands, instead of honey, it will yield bees. EMERSON.
- Make yourself an honest man, and then you may be sure that there is one rascal less in the world. CARLYLE.
- People seldom improve when they have no model but themselves to copy after. GOLDSMITH.
- There are some men whose enemies are to be pitied much, and their friends more. CHARLES CALEB COLTON.
- Truth always comes as Christ came, in the garb of absolute simplicity. R. LE GALLIENNE.
- Knowledge and power have rights,
But ignorance and weakness have rights too. R. BROWNING.
- Ah! blessed they
Who leave completed tasks of love to stay
And answer mutely for them, being dead,
Life was not purposeless, though life be fled. HON. MRS. NORTON.

Our Electoral Rights.

Sir,—As the Press has recently deprecated the want of interest taken in public affairs by those who have votes but do not use them, may I, for one, state that my own refusal to take advantage of the right of voting at different elections comes, not from want of interest, but the reverse.

When Candidates' papers arrive, asking for support, and I scan the pages to discover their views, I cannot bring myself to vote for anyone, no matter what his other qualifications may be, who, professing to work for the good of the borough and therefore for humanity at large, leaves apparently out of his calculations some of the most important humane questions of the day.

Where are the candidates who will pledge themselves to use their utmost influence towards putting an end to the horrors of the cattle traffic and the shambles; towards the abolition of private slaughter houses whose cruelties render flesh-eating a crime; towards the suppression of Vivisection, whose tortured victims are still crying to us in vain, and whose principle that certain ends justify atrocious means, undermines morality itself? Where are the candidates who will interest themselves in these and similar matters, in addition to those they mention? Let them come forward, and every humane person in the country will rise to support them.

And, as one thing leads to another, a better state of affairs might soon spring up all round, and this generation live to see the day when the killing, if need be, of any creature for food—fish included—shall be unattended with barbarity, and our patient beasts of burden and domestic animals receive the justice they are entitled to; when so-called "Sport" shall be known by its right name, the seal butchery stopped, and women refrain from decking their heads with egret plumes, &c., every wave of which suggests beauty destroyed, martyred parents and starving young; when the happy voiced lark shall cease to find his quietus in the jaws of the "civilized"; when practical considerations for all these weaker God-given brethren of ours shall be continually taught from the pulpit and in our schools.

It has been truly said that the people of England *can* right existing wrongs by expressing their wishes through their votes, causing humanity's questions to be political ones. I pray they *will*, beginning with that basest of all wrongs, the practice of vivisection.

I am, faithfully yours,

ONE WHO WAITS.

To the Editor "Herald of the Golden Age."

Transformation.

If we make this world, so far as we are concerned, a world wherein dwelleth righteousness, so far do we anticipate the fruition of the new world, the new Jerusalem. Let us aim at this tranquil, this sober happiness of quiet and confidence, and peace in God. This is no chimera. The possibility of winning this is no illusion. In our patience let us possess, let us acquire our souls. The world will still be the world. There will still be the pestilence which walketh in darkness, and the arrow that flieth in the noon-day. The animalism of brutal passions will still crowd our streets with the infamy of its victims and the wretchedness which dogs their heels. There will still be envy, and hatred, and malice, and lies, and sickness, and poverty, and death; but the world in which our inmost souls shall live and move and have their being will even in this life become an anticipated fruition of the new heaven and the new earth. The outer world may still continue for many a long year, it may be for many a long century, to grope in Egyptian darkness, in darkness which may be felt; but our souls, like the children of Israel in Goschen, may have light in their dwellings. For God is light, and he who dwelleth in God dwelleth in light; and where God's light is there is wisdom and safety, and a peace which the world does not even attempt to give; and which, happily, neither its malice, nor its wickedness, nor its misfortunes can ever take away.

Dean Farrar.

Puzzling Questions.

How is it that many doctors tell their patients that they cannot live without animal flesh, when thousands of witnesses are prepared to step forward and say they have done so for long periods of time and are in enjoyment of perfect health and vigour? We are told that when the philosophers tried to demonstrate to Aristotle that self-originated motion was impossible, he got up and walked round before them.

Why is the tone of entertainment which is provided at so many of the Theatres and places of amusement so depressingly low? It is hard to believe that the average playgoer is incapable of appreciating anything above coarse humour, suggestive innuendoes and skirt dancing. This sort of feeble gaiety must soon pall upon the human heart, however sunk in worldliness it may be. It is to be feared that the present condition of things arises from the total abstinence from play going by so many of the "unco guid"; theatrical managers having thus been forced to cater largely for those who patronize the lower type of performance. If this is so, the remedy is for all thoughtful persons to attend such plays as "The Sign of the Cross," historical and Shakespearian pieces, and others which are calculated to elevate and instruct as well as amuse—and to rigidly refrain from patronizing those which are pitched to a lower key.

Why do the vendors of those medicines which are advertised as a cure for the specific ills arising from gluttony and excess, appeal so largely to the readers of *religious journals*? Do the good people who subscribe to these papers need and buy for their own use these pills and potions, which are now on the market in such bewildering variety, or do they purchase them for presentation to the unregenerate and the heathen?

What becomes of the tongues of all the horses that are slaughtered in the knacker's yards? The cats and dogs do not get them, and we may depend upon it they are not thrown away.

Why do not the religious teachers of Christendom realize the vast amount of evil which accrues to the human race through the breaking of God's physical laws, and the necessity which exists for advocating obedience to the same?

Who are the consumers of the millions of heads of oxen which are poleaxed every month? Are they made into sausages after having served their purpose as quiet resting places for flies, or gory ornaments in the butchers' windows, to tickle the palates of flesh-eaters? Again, are they sent from the abattoirs in large numbers and converted into "fluid beef" for which there is now such an insane craze? If the latter suggestion is correct, the public, instead of getting "an ox in a tea-cup," only get an ox's head after all.

Why do sportsmen who see no harm in hunting tame deer, deprecate the iniquities of the Spanish bull-fight, and denounce the bear-baiting and cock-fighting of their own forefathers?

How can moral or spiritual life exist under such conditions as were recently exposed at Bangor Street, London, where ten separate families were found to be living in one house, of which all the sanitary arrangements were defective and the yard was an open receptacle for filth?

Why, seeing that reform is progressive, do some reformers manifest hostility to those who take a step in advance of their fellows?

Do the persons who are professedly lovers of animals, and at the same time flesh-eaters, really fail to see that the terrible and atrocious cruelty involved in the oceanic transit of their food in living form calls for their immediate and vehement protest? If not, why are they silent?

What are the "Beef Essences" and "Extracts" which are now upon the market composed of; and is there any reason to believe that the public would continue to consume them if they could witness the process of manufacture? It is strange that persons who are too sensible to buy a "pig in a poke," are yet willing to run the risk of unwittingly partaking of the boiled-up sweepings of the slaughter-yards.

Domestic Information.

Domestic Difficulties.

If those who are commencing a reformed diet would talk reasonably to their servants they would generally find them willing to join them in giving it a fair trial. They cannot be expected to do this unless the matter is placed intelligently before them, but if made to realise that both humane sentiment and hygienic considerations can be urged against flesh-eating, as a rule they are very pleased to fall in with the changed habits of the family. The cook can often be mollified and converted into a powerful ally, if it is represented to her that all "high class" cooks are now expected to understand *vegetarian cookery* as well as the old system of cuisine. If it is hinted that she could doubtless rival the achievements of the numerous cooks in hotels and private houses who now take a pride in preparing tasty vegetarian menus, her interest will be enlisted and generally she will do her best.

Labour Saving Appliances.

Labour saving appliances will be found to assist very much in making things go smoothly in the kitchen. The most important of these are: an "Ida" Nut Mill (for making bread crumbs, flakes of Nucoline, or anything that needs to be grated), a raisin stoner, a Duplex Boilerette (which is an improved type of double saucepan), a frying basket, a sausage machine, and a good potato masher. Most of these can be obtained from an ordinary ironmonger, but if not, any Vegetarian Depot will supply them. Those who can substitute one of Fletcher's Colonial Gas Hot Plates and one of their smallest sized ovens for the ordinary kitchen range (simply having them fitted on the top of the same) will find them an immense comfort and a great saving of dirt and labour—whilst artistic cookery can then be carried on with precision, simplicity, and comfort.

Suggestions for Travellers.

When travelling, it will generally be found possible to obtain simple dishes at ordinary hotels if one gives instructions to the waiter some time beforehand. Most large hotels now provide whole-meal bread, porridge, and entrées from which flesh is excluded, in the ordinary table d'hôte breakfast, but if not, these items together with such dishes as grilled tomatoes on toast, stewed mushrooms, spinach and eggs, fried potatoes, etc., can generally be obtained by ordering them the previous night. For dinner it is wisest to see the menu and choose from it such dishes as are desirable, supplementing them if necessary by one which is specially ordered (such as macaroni and tomato pudding, or curried lentils with rice and chutney, etc.)

In large cities like London a great variety of tasty and artistically prepared articles of food can always be obtained at the better class Italian and French Cafés. For railway journeys it is always wisest to take a small luncheon basket containing sandwiches and fruit.

How to Choose Provisions.

It is a wise plan always to secure food of a good quality even if it costs a little more. Those who cannot obtain a small wheat mill and grind the best English white wheat themselves, for the purpose of bread-making, should obtain a high-class whole-wheat meal from some good miller. Dried fruits should be carefully inspected to ascertain their quality. The best French plums in bottles will be found more satisfactory than the common prunes; "Spaghetti" and other fine varieties of macaroni are much superior in flavour to the common kind. Those who use cheese may be glad to know that a piece that will crumble when it is cut should be purchased in preference to that which cuts clean like soap, for the latter is nearly always indigestible and lacking in casein. Prepared soups, sold in packets or tablets, should be chosen with care, but we confidently recommend those supplied by Messrs. Cosenza & Co. as being of high quality and flavour, and only needing ten minutes boiling with celery salt and seasoning to taste. The macaroni sold by this firm is also very excellent, and they stock 43 varieties.

Some Useful Recipes.

Delicious Fancy Rolls (*petits pains*).

1½-lbs. flour (white), ½-oz. German yeast, mixed with a desert spoonful of golden syrup, ¼-lb. butter, nearly ½-pt. of warm milk.—Method: Rub butter into flour as for pastry; stir the milk into the yeast and syrup and mix into dough. Knead for a few minutes, form into very small rolls, set to rise for half hour, and bake in a quick oven till baked a golden brown.

Fairy Pudding.

Six rd. spongecakes, cut each cake into three lengthways, spread with jam and put the pieces round a quart china mould. Take nearly 1-qt. milk, 2 eggs, ½-oz. agar dissolved in milk. Make like boiled custard, and when cold pour gently into mould. When set, turn out and serve.

Apricot Jelly.

Line a china quart mould with savoy cakes, fill up centre with apricots. Soak ½-oz. agar-agar in tumbler of water ten minutes, add to it the apricot syrup, 6 or 8 lumps of sugar, and stir on fire until dissolved. Pour into mould and stand until cold.

Pineapple Jelly.

Take one tinned pineapple, cut out the black pieces and slice into small squares. Put in china quart mould and finish like apricot jelly, leaving out the savoy cakes.

Tomato Pie.

Cover bottom of pie dish with tomatoes, spread over some chopped parsley, and pepper, salt and butter, cover with mashed potatoes and bake.

Savoury Rissoles.

Equal quantities of mashed wholemeal bread and boiled rice, add a little boiled onion minced fine, some pepper, salt and butter. Mix, roll into shape, or pass through a sausage machine, dredge with flour, dip in batter, and fry crisp in boiling oil or nucoline. A great variety can be made by introducing lentils, macaroni or haricots, with herbs, fried onions, bread crumbs, etc., and an egg.

Bread Croquettes.

Cut some wholemeal bread in slices about half an inch thick, dip in milk, dredge with flour, then dip in batter and fry them crisp. Cut some onions in chips, fry a nice brown, season, and place in same. Serve very hot. These outlets of bread make a nice dinner if served with apple sauce instead, accompanied with vegetable marrow and green peas.

Raised Mushroom Pie.

1-lb. flour, pinch of salt, 5-ozs. nucoline, one small teacup full of water or a little cream.—Place fat in saucepan with water and cream and leave until water boils; then pour all into centre of flour, mix well, and turn out on board, and knead as quickly as possible until quite smooth. Press the paste with the fingers to the shape of the raised tin, leaving sufficient paste to cover. For filling, make the night before a sufficient number of small savoury fritters, and next morning when quite cold, cut up into tiny dice. Peel and stalk ½-lb. or ¾ of fresh mushrooms and partly cook in a little butter and cut up small. Make a good gravy of the peelings and stalks washed and stewed, add seasoning and a few drops of browning or a little Fromm's or Vejos if liked, and pour on to ½-oz. of Groult's tapioca which has previously been soaked in a little water. Get some finely chopped parsley, a little onion fried a nice brown. Fill up the mould with these ingredients pretty firmly, adding a little pepper and salt. Cover the pie and bake in moderate oven from 1 hour to 1½ hours, and brush with egg or a good glaze made of ½-oz. of nucoline, ½-tablespoonful milk, and ½-tablespoonful water.

A MEETING

OF

The Order of the Golden Age

WILL BE HELD AT

St. MARTIN'S TOWN HALL, Charing Cross, London (the Large Hall),

On TUESDAY, September 13th, at 7 o'clock p.m.

The following speakers are expected to address the Meeting if time permits:—

- | | | |
|---|--|--|
| <p>Rev. JAMES CLARK (Salford).</p> <p>Dr. JOSIAH OLDFIELD, M.A., B.Sc., M.R.C.S. (London)</p> <p>Mrs. FRANCES L. BOULT (London).</p> <p>Mrs. A. S. HUNTER (Glasgow).</p> <p>Rev. H. J. WILLIAMS (Kinross, N.B.)</p> | | <p>Rev. A. M. MITCHELL, M.A. (Burton Wood, Lancashire).</p> <p>Rev. ARTHUR HARVIE (Newcastle-on-Tyne).</p> <p>Mr. HAROLD W. WHISTON (Macclesfield).</p> <p>Mr. SIDNEY H. BEARD (Ilfracombe).</p> |
|---|--|--|

ADMISSION CARDS (not transferable), can be obtained by friends who are interested in Humanitarian and Social Reform Work, upon application to The REGISTRAR, The Beacon, Ilfracombe; The SECRETARY, Vegetarian Federal Union, Memorial Hall, Farringdon Street, London; The SECRETARY, Vegetarian Society, 19, Oxford Street, Manchester; and the SECRETARY, Humanitarian League, 53, Chancery Lane, London, W.C.

Foreign Members can obtain tickets from The Registrar, at the Hall. Doors open at 6.30 p.m.

Cards must be presented to ensure admittance.

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NATIONAL
Vegetarian Congress
LONDON,
 SEPTEMBER 11th to 18th, 1898,
 (Memorial Hall, Farringdon Street, E.C.)

Preliminary Agenda.

- *SUNDAY, September 11th.**
 Humanitarian Sermons in a large number of Churches and Chapels.
- MONDAY, September 12th.**
 Opening of Exhibition, 4 p.m.
 President's Address, 5.30 p.m.
 † Grand Conversazione, 7.30 p.m. (Tickets 1/-).
- TUESDAY, September 13th.**
 Session and Papers, 11 a.m., Women's Session (open to Men also), 3 p.m.
 Reception by the London Vegetarian Association in their offices, 4.30 to 6 p.m.
 "Order of the Golden Age" Meeting at St. Martin's Town Hall, 7 p.m.
- WEDNESDAY, September 14th.**
 Morning Session, 11 a.m.
 President's Garden Party at Monkham's, Woodford, 3.30 to 8 p.m. (Railway Ticket 1/-).
- THURSDAY, September 15th.**
 Luncheon at the Crystal Palace, at 2.30 p.m. (Price 4/-, holders of Congress Tickets pay 2/6).
 † Public Meeting, Music, etc., 6.30 p.m.
- FRIDAY, September 16th.**
 Sessions and Papers, 11 a.m. and 3 p.m.
 Resolutions.
 Reception by Mrs. McDouall (by invitation), 7.30 p.m.
- SATURDAY, September 17th.**
 Picnics, etc.
 † Harvest Festival at the Vegetarian Hospital, Loughton (Railway Ticket 1/-), 4 to 7 p.m.
 Reception by Women's Vegetarian Union, 7 to 10 p.m.
- SUNDAY, September 18th.**
 † Harvest Festival at the Vegetarian Hospital, 4 to 7 p.m.
- * The names of those willing to give an Address will be welcomed.
 † Names of Vocalists and Instrumentalists who will help will be welcomed.
 Friends in London and Suburbs who will offer hospitality to visitors, should send in at once to say how many they can receive, and whether Gentlemen or Ladies.

Congress Ticket, 5/-

The Exhibition will be open daily from 10 a.m. to 8 p.m. All who wish to exhibit Goods for Sale, or Curiosities, or anything of interest, should apply at once, before the best spaces are taken up.

In all Communications, address—

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Printed for the Proprietor by W. J. Southwood & Co., "Dynamo" Works, Exeter.